ANIMADVERSIONS ON THE REFLECTIONS UPON Dr. *B*'s TRAVELS.

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WHEN we were made believe that *Reflections* upon Dr. *B*'s *Travels* would quickly appear, ſomewhat that was conſiderable was both promiſed and expected, and even Dr. *B*'s friends apprehended that in ſuch a number of particulars, with which he had filled his Letters, ſome few might have been found that had been ill warranted: For no body could have imagined, that a Book

which had been ſo much read, and ſo well received, ſhould have been reflected on with ſo much malice, and with ſo little judgment, that after a Preface full of dull ſpite, there ſhould not have been one ſingle Article among Fourſcore and Two that are pickt out, that ſhould in the leaſt ſhake the Credit, in which the Book and its Author are held.

Some have fancied that either Dr. *B.* or the Printers of his Book, have hired the *Reflecter* to this performance, for raiſing the credit of thoſe Letters of Travels, and for giving them the advantage of ſelling another Edition of them: Sure ſuch Reflections cannot poſſibly have any other effect. If we had a party of men of our ſide, that had learned to put in practiſe the Modeſty and other Morals of the Jeſuits, one ſhould have imagined that this Book might have been ſuch an Impoſture as was diſcovered about thirty years ago, among the *Jeſuits* at *Paris*, who hearing of a ſevere book that was coming out againſt them from the Cabal of the *Janſeniſts*, imployed one of their own *Fathers* to write a book, which as it had the ſame *Title*, ſo ſeemed to purſue the ſame deſign; but was writ in ſo poor and contemptible a manner, that it could

could have no effect, but to render the party from which it was believed to come, ridiculous: and the Preſs wrought ſo hard, that this *mock-book* prevented the true one; ſo that upon its appearance, and its paſſing for that which was expected, the party was much deceived, till a little time laid open the Impoſture; which had covered the Society with a juſt confuſion, if their being accuſtomed to ſuch practices had not rendred them inſenſible of the ſhame that the diſcovery brought upon them. So upon this occaſion I ſtaid a while to ſee if there might not be ſome foul play here, though our ſide has no reaſon to be ſo much as ſuſpected of ſuch *Legerdemain*. I confeſs I do not know what judgment to make of the Author, or his Tranſlator: for as report, and the Title-Page, call him a Foreigner; ſo the groſs errors, and the coarſeneſs of the Stile are capable of no excuſe but that of a Tranſlator's being tied to his Author, though a liberty of changing ſuch Phraſes as, *that his breath ſhould fail*, and *the moſt polite Nation of the Engliſh*, is practiſed by all that have a right notion of giving a true Tranſlation. I do not know which is the *moſt polite Nation of the Engliſh*: I hope he does

not mean the *Iriſh*; and I am ſure whatever that Nation is, he is not of it: His *Helvetia*, *Sorbierius*, and *Amelottius Houſſarus*, ſhew that the Tranſlator knows not how theſe Names ought to be writ in *Engliſh*. There are ſome very few touches that look like *Wit*, and that by conſequence are ſo little of a thread with the whole, that I am apt to believe theſe have been drop't in by a once famous Poet, who, as is ſaid, review'd it: and perhaps he had ſome Remnants in his Common-place-book of *Wit*, that were not yet imployed by him; ſo as he found that this book wanted garniſhing extreamly, he was ſo bountiful as to afford ſome; but that was done ſo ſparingly, as not to exhauſt his own ſtock, which is now low. Our Reflecter ſhews his good taſt of *Wit*, by giving us that groſs Clinch of *Aſinitas* ſet againſt *Pataviniras* as due to *Aſinius Pollio*, for reproaching *Livy* with the other: and this he ſeems to think a flower. His accuſing of *Plutarch* of *dullneſs*, and *want of Spirit*, ſhews, that his taſte is as correct concerning the Authors whom he deſpiſes, as concerning thoſe whom he eſteems: and Dr. *B.* has no reaſon to be troubled to ſee himſelf attack't by a man that had the con-

confidence to diſparage the greateſt of all the Ancient Authors, in whoſe ſimplicity and ſeeming careleſsneſs, there is a beauty that far exceeds all the painting of a laboured Stile. The other parts of the Preface ſhew how little he either underſtands books or men: But as he ſeems not capable of correction, ſo he is too Inconſiderable to need that a Warning ſhould be given to the World for preventing the miſchief that his Pen may do it. This Eſſay is warning enough.

He warns us of his *Choler* againſt Dr. *B.* and thinks that he has uſed him *ſeverely, which injury, he ſays, ought to be redreſſed:* But, I dare ſay, he cannot raiſe any *choler* in the Doctor, or make him complain, either of the *injuries* he does him, or of his *ſevere uſage* of him: Such a Writer as he is, can do *injuries* to none but himſelf. He makes a fair parallel between *Learning* and *Vertue*; and to ſhew us how well he knows the Hiſtory of the laſt Age, he gives us the Conſtable *Momorancy* for a pattern of great Vertue. In concluſion, he fancies Dr. *B.* is little concerned in the eſteem that the World may have of his *Vertue*, ſo long as he maintains the Character of a *Learned*

Man; but I do not know in which of the Doctor's Actions or Writings he has diſcovered this: to be ſure our *Reflecter* has found nothing like it in theſe Letters of his Travels: for though he pretends to ſay ſomewhat on thoſe points which relate to Learning, yet he has not mentioned any one thing that can in any manner leſſen the opinion that any may have of the Doctor's *Vertue*: So that all this diſcourſe is, beſides the malice of it, abſolutely impertinent.

He reckons up ſome who have writ of the Commonwealth of *Venice*, among whom he names *Amelotius Houſſarus*, as the laſt, which ſhews how little he knows the Books writ concerning that State, ſince Mr. *St. Didier*, a man of another ſort of force, as well as of greater probity, who was Secretary to the Count of *Avaux* while he was Ambaſſador at *Venice*, has given an account of that Commonwealth, that is both more faithful and more exact than the other. I do not love to tell perſonal things that may be to a third man's prejudice; but ſince the *Reflecter* oppoſes his *Houſſarus* to Dr. *B.* I muſt tell him, that *de la Houſſarie* is too well known in *France* to build much on his Credit: the accidents of his Life

have

have been too publick, and his Attempt on the Memory of Mr. *Ablancourt*, has been turned upon him in ſo vigorous and ſo ſevere a manner, that few things will paſs upon his Authority. The *Reflecter*'s calling an *Extract* drawn from a *Record*, *the Fable of the Monks of Bern*, is a beauty of Stile peculiar to him: If he had proved, that Dr. *B.* had falſified the *Record*, he might juſtly have called it a *Fable*, and have alſo beſtowed on the Doctor all the good words that he could invent. His Raillery concerning the Women is too coarſe to deſerve an anſwer. He cenſures the Dr. for ſetting *Francis* the *1ſt* before *Charles* the *5th*: This he thought ſo remarkable an Error, that not contented with the Reflection that he beſtows on it, he ſets it in the Preface, as one of his moſt Conſpicuous Faults; though if ſuch an Error had been committed in a Letter, which does not require an exactneſs of Stile, it had been no great matter: But Dr. *B.* was ſpeaking of the Wars of *Millan*; ſo to obſerve the Order of the Hiſtory, he ought to have mentioned *Francis* the *1ſt* in the firſt place, becauſe he had conquered *Millan*, and was in poſſeſſion of it for ſome years

before

before either *Charles* the 5*th* was choſen *Emperor*, or before he began to meddle in the matters of that Dutchy: So all his diſcourſe of the Precedence due to the Emperor, is meer fooling here, where the Order of Time was only conſidered, without any regard to the Dignity of the Perſons: And the Order in which the Doctor put the Three Religions that had their Exerciſes in the Church of the *Concord* at *Manheim*, had no relation to their Dignity or Precedence, but meerly to the Order of Time, the *Calviniſts* having their Exerciſe firſt, the *Lutherans* next, and the *Papiſts* laſt.

The Reflecter ſtudies to infer from Dr. *B*'s Promiſe, to write an account of thoſe things that he ſaw, which pleas'd him moſt: That therefore the *Miſery* which he obſerved in *France*, and with which he begins his Letters, was a thing that *pleaſed him mightily*. But the Dr. might be pleaſed with the Obſervation that he made, without delighting in the *Miſery which he ſaw*: For to a man that loves a Legal Government, and a Religion free of Superſtition, it is no ſmall pleaſure to be confirmed in that, by the

the Obſervation of the Effects that theſe things have upon Civil Society; which are never ſo ſenſibly felt, as when one ſees the Effects that flow from a contrary Conſtitution of Government and Religion: ſo the Doctor might have had all the tenderneſs with which ſuch objects ought to have moved him, and yet be pleaſed to think of the happineſs of other Nations and Churches. I dare ſay the Doctor is very *well pleaſed* to find ſuch a book writ againſt him, without being pleaſed with the Impertinences that are in it; ſo he might find a real pleaſure in obſerving the difference between *England* and *France*, and yet have all the Compaſſions that became him for the Oppreſſions under which the *French* groan.

He finds matter of Cenſure in the Doctor's making a difference between the *Publick Juſtice* of *Geneva*, and the *Private*; for that which he ſays relating to their *Arſenal*, is too much honoured by being mentioned, it being ſo exceſſively impertinent. The *Publick Juſtice* is fully explained by the Doctor, by which he means the *Juſtice of the Government*, and the *Court of Judicature*, which

which may be highly commendable in a State, in which there may be too great a mixture of double dealing in private Tranſactions; and an Author that fancies there is a Contradiction in ſaying, that the *Switzers are heavy witted*, and yet *conduct their matters with much dexterity and addreſs*, has, it ſeems, ſtudied *Logick* to good purpoſe, *Wit* flowing from a lively imagination, and Dexterity from a ſolidity of judgment: Thoſe that have a ſmall ſhare of the one, may by that very defect be ſo much the more eminent in the other. And it ſeems the Reflecter's knowledge of Manuſcripts, is of a piece with his other Qualities, ſince he quarrels with Dr. *B.* for ſaying, that the Manuſcripts in St. *Mark*'s Library are *Modern*, and not above Five Hundred Years old. Thoſe Manuſcripts are the Works of the Old *Greek* Philoſophers, and the Fathers; and nothing but an Ignorance equal to his, could except to the calling the Manuſcripts of thoſe Writers Modern, ſince they are not above Five Hundred Years old. But it ſeems he is ſo ignorant as to think they lived but Five Hundred Years ago; and upon that

ſuppoſition the Manuſcripts cannot be *Modern*, if they are as *Ancient* as the Authors themſelves are.

There is but one part of this Preface in which I am of the Reflecter's mind, which is, that he confeſſes *he expects no praiſe from the Work*: and in that I dare anſwer for it, his hopes will not fail him. He adds, that there is *no need of Ingenuity in it*; and indeed he has writ like one that thought the ſmalleſt meaſure of it would have quite ſpoiled his performance: Therefore he has put in none of that mixture which would have been very foreign to his deſign. But if what he adds is true, *that a man of a mean capacity was proper for it*, then his, which is of the *loweſt Form*, will ſcarce be allowed to riſe up to the ſize of a *mean capacity*. He avoids the ſaying any thing of *Switzerland*, though if he had found matter for Reflections, he who to the reproach of his Countrey, is ſaid to be a *Switzer* born, ſhould have inſiſted moſt upon matters that he may be ſuppoſed to know. But to ſupply that defect, he pretends that he is informed by a friend, that a Learned man of *Zurich* is about a Work to *expoſe the Inſipid*

Errors of the Doctor. This would make one think that he is a Proteſtant, though his Reflections ſhew the contrary. If he has had any correſpondence at *Zurich* hitherto, he muſt expect that will ſoon fail him, that *Canton* being too ſevere to the Principles of their Religion, to endure ſuch a rotten member long; and from what *Canton* ſoever the Doctor may apprehend ſome ſeverity, certainly it cannot be from *Zurich*, of whom he has given ſo juſt and ſo high a Character, that he can look for no ſharpneſs from any of that Body.

So far I have gone over our Reflecter's Preface, and have found faults enough in my way, for ſo ſhort a diſcourſe: But I go next to the Book it ſelf. I am indeed aſhamed to write againſt ſuch an Author; and if it were not that I intended to diſcover by a freſh Inſtance, the Spirit of Impudence and Impoſture that appears even in the moſt Inconſiderable things that paſs through the hands of a certain ſort of men, I would not have put Pen to Paper. For as I do not find that Dr. *B*'s Reputation is concerned in any thing that is contained in theſe Reflections;

ſo

ſo if it were, theſe Gentlemen know ſufficiently well, that he is of Age, and can anſwer for himſelf.

I cannot eaſily imagine why the Reflecter has ſet down the Abſtract, which the Learned men of *Leipſic* gave of the Doctor's Travels, unleſs it was to let the World ſee how many matters were treated of in his Letters, to which the Reflecter has not a word to ſay: for he touches on a very ſmall number of thoſe which are mentioned in thoſe Contents which he produces. The only reaſon I can imagine, is, becauſe it is an eaſier thing for the Reflecter to Copy than to Compoſe: ſo he found a ſhift to ſwell his Book Nine and Twenty Pages more by that means, which in a Book of One Hundred and Sixty Four Pages was no ſmall Article. It was fit to make a ſhow with a Book of ſome bigneſs, ſince bulk makes an impreſſion on ſome people: yet theſe Gentlemen might have known by this time, that how *Implicite* ſoever the multitude may be on their ſide, yet on our ſide the World is not ſo tame, but that people will both read and conſider, before they can be brought to believe, eſpecially a ſet of men who have

have entertained them with Impoſture upon Impoſture for ſome Years paſt. I confeſs, I believe few will be carried ſo far on this occaſion, as to read and conſider theſe Reflections, ſince the things appear ſo trivial at firſt view: and with relation to the Doctor's Travels, it is of no ſmall credit to them, that he having adventured to publiſh ſo particular an account of many things ſo ſoon after he had ſeen them, there has not been the leaſt attempt made to diſcover the falſhood of any one thing in that Book. It was too much read in *England*, for them to pretend that they deſpiſed it: For though our Reflecter ſays, that preſently upon its appearing in *England*, it was *ſuppreſſed*, we all know the contrary; and that no Book of that Nature has had in our time ſo great and ſo quick a Sale as it had. The chief matters in it were of that Nature, that if the Doctor had abuſed the World, it had been eaſie to have diſcovered it in an authentical manner. It is known, that his Book has been ſeen in the chief Cities of *Italy* now above a Twelvemonth; and the Perſons concerned, have had it in their power to undeceive

ceive the World. It is alſo no Secret, that any diſcovery that had been much to the Doctor's prejudice, would have been made a matter of no ſmall merit; and the things that he has told us of thoſe parts, were too ſenſible, and have made too great an impreſſion on the Nation, to have been let alone ſo long, if the clear Evidence of Truth had not maintained the Book hitherto. But one would be tempted to think, that the *Reflecter* thought it was neceſſary to give it a new luſtre, by making ſo feeble and ſo unſucceſsful an attempt upon it. It has gained Credit enough already, and wanted not this addition; but ſome men ſeem to lie under a Curſe, and in every thing that they undertake to work counter to the true Intereſt of their Cauſe; which if it is bad of it ſelf, it is certainly in as bad hands; and is managed as if its Enemies gave ſecret directions for every ſtep that is made in it.

Dr. *B.* had given an account of that famous Silver Shield at *Lions*, of Two and Twenty Pounds weight, that ſeemed to repreſent that famous Action of *Scipio*, in reſtoring a fair Captive 1. Art.

tive to a *Celtiberian* Prince. Upon this our Author beſtows Three Reflections: *Firſt*, He ſays, Mr. *Spon*, who has writ a Diſcourſe concerning that piece of Plate, calls it but One and Twenty Pounds. *Secondly*, The Doctor ought to have called it not ſimply a *Shield*, but a *Votive Shield*, ſince otherwiſe a Reader has great reaſon to doubt of it: for no man can uſe a Shield of that weight for the defence of his Body. And to beautifie this Reflection, he cites ſome Authorities of the Ancients, to prove that they had ſuch *Votive Shields*; and becauſe a Print makes a deep Impreſſion on weak People, he gives us one. Now, the Reader muſt know that he cites not theſe from his own reading, but though in other places he dares not tell us out of what Modern Author he drew his Quotations, yet here he is ſo honeſt as to tell us, that he gives his Authorities from Mr. *Spon* and Mr. *Saumaiſe*. *Thirdly*, He excepts to Dr. *B*'s ſaying, that the *bas reliefs* of this Shield, *ſeemed* to repreſent *Scipio*'s generous Action, as if in this the Doctor claimed the Honour of this Conjecture; and becauſe the word *ſeems* was doubting, our Author gives

gives us one Citation out of *Livy*, three Pages long, containing an Account of *Scipio*'s Action, and another of Mr. *Spon*'s, and to all he gives us a Print of the Shield, and ſo here ends his firſt Reflection.

But if the Doctor writ down in his Table-book Two and Twenty for One and Twenty, here is no deſigned Error at leaſt; and I have been told by thoſe who have ſeen the great Print of that Shield, made by Mr. *Mey*, its owner, that it calls it at the bottom Two and Twenty Pounds weight. 2. The Doctor chooſing to write True *Engliſh*, he could not call it a *Votive Shield*, becauſe *Votive* is not *Engliſh*. All Readers, except ſuch as our Reflecter, muſt know, that it was a Shield intended for a Memorial in ſome Temple, and could not be intended for Defence. And it is plain that Dr. *B.* knew that Mr. *Spon* had writ ſo learnedly of it, that he thought fit only to name it, and ſo he did not ſtay to explain it; for he does not ſeem to be ſo much in love with Copying as the Reflecter is. 3. The Account that the Doctor gives of that which is repreſented in it, plainly ſhews, that he rather

ther goes in to the Opinion of others, than that he pretends to give one of his own: And if our Reflecter is angry at the Doctor's reſervedneſs, in not being poſitive, but ſaying only, it *ſeems*; he ought to know, that though ſuch men as he is, are apt to determine very readily, yet men of more Learning and Judgment bring themſelves to an habit of ſpeaking of moſt matters with a due reſerve in their Expreſſions. I acknowledge that Conjecture which Mr. *Spon* gives, *ſeems* ſo well grounded, that few things of that Nature are better. But ſince Hiſtory is ſo defective, who knows but ſome other *Roman* General might in imitation of *Scipio*, have done ſomewhat like that in *Gaule*, the Memory of which is preſerved in this Shield; and this might have fallen out in *Provence*, and ſo the Shield might have been found at *Avignon*? I do not ſay that this is true, but to be ſure it is poſſible: and therefore ſince there is no Inſcription to be ſeen on the Plate, it cannot be denied but that the Dr. writ with due caution, when he ſaid, that *it ſeemed to repreſent that Action*. So if our Author is not more ſucceſsful in his following Reflections than

than in this Firſt, on which he beſtows Ten Pages, I do not ſee that the Reputation of the Doctor's Learning or Vertue is like to ſuffer much by the attempt he has made upon it.

He reflects on the Doctor for ſaying, that this Shield is *Invaluable*; and yet for adding, that if there were an Inſcription upon it, to put us beyond doubt, or conjecture, it were yet more *Ineſtimable*, as if here were an accumulation of Infinites, *Invaluable*, and yet more *Ineſtimable*. 2. Art.

But the moſt that this can amount to, is a careleſneſs of Stile, which in an Epiſtolar work is thought to have a peculiar Grace; and if the Reflecter underſtood the prices at which things of that nature go, he would know that the general Phraſe concerning them, is, that they are *Invaluable*; For they having little of Intrinſick value, the price is ſet on them rather according to the Wealth and the Curioſity of the buyer, than by any certain Standard; ſo though the Value of this piece of Plate is ſuch, that one does not know to what price it ought to be raiſed, yet after all, an Inſcription would ſtill carry

carry this indeterminate Notion of its vaſt value much higher.

3. Art. The Doctor gives us a Conjecture upon an odd Expreſſion in an Inſcription at *Lions*, with the modeſty that became him in ſo doubtful a thing; and in this the Reflecter may differ from him as much as he thinks fit; but to be ſure his Expoſition is the moſt ridiculous thing that is poſſible: *Quæ cum Nimia, pia fuit: facta eſt Impia*; who while ſhe was great (not to diſpute with him about *Nimia*) *was pious, ſhe became Impious.* There is nothing here to knit the one to the other, or to imply, in oppoſition to (*Nimia*) *her Riches*, that made her *Pious*, what it was that made *Impious*. But here our Author produces many Capitals, and ſome Inſcriptions: This he thought was great, and might look like a man of Learning to thoſe who do not know how eaſily theſe things are pick't up from ſecond hand. Yet our Reflecter is willing to make a Chriſtian of the man, founded upon this Reaſon, becauſe the Inſcription ends *& ſibi vivo ponendum curavit.* This, according to what is common in many Inſcriptions, is to be tranſlated thus, *and he*

he ordered this (Tombſtone) *to be placed for himſelf during his Life-time.* But our Author puts a weighty Scruple here: He cannot think that he was to have gone in alive to the Tomb; and that it was ſome Vault, to which he intended to retire as to a *Catacomb.* I do not envy our Author the Glory of this Learned Conjecture: But he forgets that this was dedicated, *D. M.* that is, *Diis Manibus.* Now, though perhaps a ſort of Chriſtians of later date, would make no ſcruple to uſe Dedications of this Nature, yet that did not agree with the ſtrictneſs of the Primitive Chriſtians. As for his denying that the Inſcription is *vivo*, and pretends, from *Gruter*, to ſay it is *vivus*, and from his own happy Invention, that it muſt be *vivas*; in this caſe I take leave to believe the Doctor, who ſaw it, and ſays, he copied it, better than *Gruter*, who ſaw it not, but had it ſent him from another; or our Author, whoſe fruitful Imagination is not yet of Credit enough with me to ballance an Eye-witneſs.

4. Art. The Doctor gave us a correction of a Paſſage in *Vegelius*, which does not pleaſe our *Reflecter*, who aſſures us, that the Reading that the Doctor explodes, inſtead of being common, was only in that Edition of *Paris*, when a certain Author writ, that was made in the year 1511. at which time I believe there were very few different Editions of that Author; but, though I do not love to reckon up Editions, yet all the Modern ones that I have ſeen, are according to that which is cenſured by the Doctor; ſo it ſeems the *Paris* Edition, though it was at firſt ſingular, yet has carried it ſince in all the ſucceeding Editions. But the *Reflecter* ſeems to have ſome advantage, ſince the common *Cubits*, according to *Vitruvius's* meaſure, are only a Foot and an half, and therefore the reading of Three Cubits muſt be falſe, ſince the next Line ſays, that the Soldiers height was to be of Six Foot, or very near it, and by conſequence, they could not be of Three Cubits height, which is but Four Foot and an half. I perceive our Author has, at leaſt, read Dictionaries,

naries, if he has not read good Authors; and, in particular, that moſt Learned and Ingenious Diſcourſe of Dr. *Cumberland's*, concerning the Ancient meaſures. Now if he had examined the different ſorts of Cubits, either in that Noble Eſſay, or in other good Authors; or if he had ſought for it in *Greek* or *Latin* Dictionaries, he would have found, that as the common Cubit was indeed only a Foot and an half, ſo there was another Cubit that was Two Foot: and thus this Reflection ſinks to the Ground, and here the *Reflecter's* Learning ends; For though a variety of Books could furniſh him a few Quotations, yet where a little Judgment was to come in, and furniſh him with matter, he runs ſo low, that my Corrections hereafter will be much ſhorter.

The Doctor had ſaid, that the *Bailiages* of *Bern* were courted, perhaps, with as much *Intrigue* as was ever uſed among the *Romans* in the diſtribution of their Provinces; upon which the Reflection made, is, that the *Romans* ſpared no wicked Plots, and other Practices, 5. Art. p. 35.

for obtaining their Provinces; therefore he thinks it is extream ridiculous to compare the Practices in *Bern* to these. But if the Doctor had said, That the Citizens of *Bern* had used as much *Intrigue* and *Violence* as the *Romans* did, the Reflection had been just: yet there is no room for it, since the Doctor speaks only of *Intrigue*, which signifies only refined practices, and the arts of management, which may appear as remarkable in small as in great matters.

5. Art. p. 37,

Dr. *B.* had said, That some new Fishes appearing of late in the Lake of *Geneva*, was imputed to divers Reasons, which he names: But the *Reflecter* tells us, That the Rusticks, which dwell near the Lake, are at a certain time of the year obliged to fling in certain Vessels full of sundry sorts of Fishes. Here indeed the Doctor appears extreamly to blame that he did not keep more Company with the Boors; and one would judge by our Author's breeding, and way of writing, that he had spent much of his time among them. But after all, unless these Boors are obliged to go to the neighbouring Lakes, and to bring Fish from

from them, it does not appear how the Fiſh of Lakes, at a conſiderable diſtance, ſhould be brought into the Lake of *Geneva*.

Dr. *B.* had corrected a Vulgar Miſtake, that repreſents the *Rhaſne*, as running through the Lake unmixt, at which the *Reflecter* is very angry; and to confute the Doctor, he cites a long paſſage out of Mr. *Spon*, which ſays indeed, That at the entry of the *Rhaſne* into the Lake, and at its iſſue out of it, the courſe of the *Rhaſne* appears clearly; yet he plainly confirms what the Doctor ſaid, which is, that through almoſt the whole length of the Lake one cannot diſtinguiſh the *Rhaſne* from the Lake, neither by its Motion nor its Colour, which is the very thing that the Doctor ſaid,-That it did not run *through it unmixed, as ſome Travellers had fondly imagined*; For *through it* imports from the one *end* of it to the other. 7. Art. p. 38.

The Doctor had commended the real Charity of thoſe in *Zurich*, who took care of their Poor, without building 8 Art. p. 47.

Magnificent Palaces for them, which he repreſents as a Vanity that is too generally affected elſewhere. And here the *Reflecter* flies out into great anger, and thinks that no good man can pardon ſuch Malignity. Here is a common place on which he thought to ſhew his force; and I dare ſay the poor man has done his beſt; and ſo I leave him. But as I had enongh to do to read what he writ on this Head, ſo I can aſſure him I will not venture on anſwering ſuch ſtuff.

9. Art. p. 43. Dr. *B* gave us an account of ſome Lettters he ſaw at *Zurich*, from *England*, concerning the Diſputes in the beginning of Queen *Elizabeths* Reign, relating to the Habits of the Clergy, in which it is ſaid, by ſome of the Biſhops, that *Cranmer* and *Ridley* intended to procure an Act for aboliſhing the Habits; on which our Author beſtows this Judicious Reflection, That *Cranmer* died before Queen *Elizabeth* came to the Crown; as if thoſe Letters that were writ Ten years after his death, might not have mentioned an Intention which he had, though he died before he could execute it.

Our

Our Author finds fault with the Doctor's saying, That the Observation which he made on the various readings of that Verse in St. *John*'s Epistle, may may seem too Learned, as if this were his setting an high value on his own Learning. Yet since Books of Travels are writ for all sorts of Readers, it seemed necessary to make some excuse for setting down some Observations that belonged more properly to a Treatise of Divinity. But the malice of our *Reflecter* is too heavy, and his Raillery is too dull to stand on either of them.

Our Author has a long Discourse concerning that Passage, the meaning of which I do not understand. It is certain from St. *Jerome*'s Preface, that he restored it, having found it struck out in the Copies that the *Arrians* had vitiated; and therefore those *Bibles* which have his Prefaces, but have not that passage, must owe that defect only to the negligence of the Copiers, since, if they copied his *Bible* truly, they must have copied that passage, which, according to that Preface was certainly in it. All 12. Art. p. 45.

our Author's Reflection ſeems to amount to this, That St. *Jerome* was exact, that ſo he might diſcover the Cheat of the *Arrians*, but not that he had actually done it: and ſo he ſeems to conclude that the paſſage was not in his *Bible*. This is ſtuff worthy of our Author, and I leave him the honour of it.

12. Art. p. 49. The Doctor had ſaid, *Thus will I finiſh my Account of Zurich*; and three or four lines after that, he ends his Letter in theſe words, *And ſo I will break off.* Here comes an heavy Reflection on the Doctor's pride and haughtineſs, and his maintaining of falſities; and that he neither believes nor deſires that any other ſhould credit what he ſays, unleſs he twice repeat it. But if one asks, why ſo much wrath? It amounts all to this, that the Doctor firſt ſays, he will *finiſh his Account of Zurich*, and then, that he will put an *end to his Letter*. And this to him ſeemed ſo nauſeous a Repetition, that it ſtirred up all this Choler in him. Certainly he is the tendereſt ſtomached perſon that ever was. But I leave him to the Phyſitians; for ſuch ſtuff as this ſhews how much he needs their help.

The

The Doctor dated his Letter from *Zurich*, as he did the others from *Millan*, *Florence*, *Rome* and *Nimeguen*, at which our Author is extream uneasie: For if you but tread hard near a sick man, you discompose him quite. He finds some passages in some of the Letters, that shew, that the Doctor had seen the places which are mentioned in his following Letters, when he wrote the former. And indeed if the Doctor had cast his Observations into so many Letters, and had made the Dates only at pleasure, I do not see any great mischief in it. He might also have writ the Letters in those places from which he dates them, and yet have added passages that belonged to the things which occurred to him, in other places, and I see no great hurt in all this. 13 Art. p 50.

The Doctor had mentioned the *Switzers* throwing off the *Austrian* and *German* Yoke; upon which our *Reflecter* triumphs, as if the Doctor had represented the *Switzers* as oppressed at the same time by Two Nations. But though the Archdukes of *Austria* were 14 Art. p. 52.

their Immediate Lords, yet they were likewiſe Members of the *German* Empire; and the *Switzers* having not only ſhaken off the Tyranny of the *Auſtrians*, but having likewiſe ſeparated themſelves from the *German* Empire, and formed themſelves into a Free and Independent Commonwealth, the Doctor had not fully expreſſed that matter, if he had not made mention of the *German* Yoke, as well as of the *Auſtrian*.

And thus I have examined all that is Reflected on in the Doctor's firſt Letter, and have found, that as every one of the Particulars is ill-grounded, ſo if every one of them were acknowledged to be well grounded, there is not one of them all that leaves the leaſt Reflection on the Doctor's Vertue and Sincerity; the uttermoſt to which they can amount being to diſcover ſome neglect in the Doctor's way of expreſſing himſelf. But even in that I have made it clear, that the Doctor writ with more exactneſs than at firſt view, perhaps, every Reader might imagine.

Dr.

Dr. *B.* had ſaid, that the Remnants of St. *Emerita*'s Veil, which were ſhewed him at *Coire*, that are pretended to have been ſaved out of the Fire, looked as if the burning had not been a Month old; at which the *Reflecter* laughs, as very ridiculous, ſince by this the Doctor ſeems to judge of Aſhes, how long ago they were burnt: but the Doctor only ſpeaks of the pieces of Linnen: And certainly it is no hard thing, by looking on a piece of Linnen-cloth, that is burnt all about the edges, to judge whether it ſeems freſh and lately burnt, or not. He concludes this Article, after ſome coarſe Raillery, that he fears that it will be ſaid, both of him and the Doctor, That *too much Learning had made them both mad.* I dare ſay every body will be of opinion, that he is not far from being *mad.* But unleſs he gives other Proofs than appear in this Book, I am very confident no body will aſcribe the cauſe of it to too much Learning. 15. Art. p. 57.

The Doctor had mentioned the Archdukes of *Inchſpruck*, upon which the Reflecter runs diviſion, according to his Talent 16. Art. p. 59.

lent of Raillery, as if there were no ſuch Archduke. One ſhould have expected, that if the Reflecter knew any thing, it ſhould have appeared in matters that relate to *Germany*, where the Branches of the Great Families, though their Dignity is really no other than that of the Great Family from which they are derived, yet they carry their Title in common compellation from the Principality which falls to their ſhare: So all the Branches of the Family *Palatine*, are known by the Titles of *Zweyburg*, *Simmeren*, *Vilden*, &c. So the Dukes of *Lunenburg* are diſtinguiſhed by the Titles of *Cell* and *Hanover*: So the preſent regnant Family of *Auſtria* was diſtinguiſhed Sixty years ago by that of the Archduke of *Grats* and *Leopold*: This Emperor's Uncle was known by the diſtinction of the Archduke of *Inchpruck*, though the dignity in it ſelf was that of *Auſtria*, with the diſtinction of *Inchpruck*.

The Seventeenth, Eighteenth, and Nineteenth Articles, are ſuch ſtrains that I will not meddle with them. He who thinks it worth his while, to ſee to what a degree the ſtupidity of the Author

can

can carry him, may conſult the Reflections themſelves, and he will ſoon ſee, that what reaſon ſoever there may be to conclude the Reflecter *mad*, there is no reaſon to think that it flows from *too much Learning*.

Our Author cannot comprehend why the *French* concerned themſelves with the paſſes of the *Alps*; and he thinks, that though the *Venetians* were concerned in it, yet the *French* had nothing to do with it. But if he does not know, that the *French* did interpoſe in that matter, he is as Ignorant of the Hiſtory of this Age, as he is of all other things: and if he does not apprehend how they were concerned in that matter, it is not to be wondered at, if a man of his ſize of Capacity ſhould not underſtand how the Maximes of holding the ballance, of weakening an Enemy, and of a Superior Power's being always ready to run to the aid of an Inferior, ſhould have governed the Councils of *France*. Certainly a man that cannot comprehend this, ſhould meddle with ſomewhat elſe than Politicks. 20. Art. p. 62.

The

The reſt of the Reflections, on to the Thirtieth, which comprehend all the Doctor's Second Letter, are ſtrains ſo worthy of their Author, that it were too great an abuſe of the Reader's patience to examine them.

1. Art. 80. The Doctor tells us, that the *Venetians* are willing to keep up the quarrels among the Nobility of the Conquered Cities; and in oppoſition to this our Author very judiciouſly cites *la Houſſarie*, to prove that the *Venetians* ſtudy to keep down all Factions among their own Nobility; as if the Nobles of *Venice*, and the Nobles of the Conquered Cities, were the ſame.

The Two and Thirtieth and Three and Thirtieth Articles are left to the Reader.

. Art. 84. The Doctor had ſaid, That the *Arſenal* of *Venice*, was the only one that they had: whereas the Reflecter ſays, they have Two others in the City it ſelf; but he is only at the pains to name that of St. *Mark*'s Palace, which is

is indeed called *the Little Arſenal*, and is only a Repoſitory of ſome few Arms, that is of no conſiderable moment; but ſince the *Reflecter* named Two in *Venice*, beſides the great one, he ſhould have told us where the other was.

The Five and Thirtieth and Six and Thirtieth Articles, are Remarks of ſo great Solidity, that I leave them to the Reader, who will ſee how weightily he contradicts the Doctor, particularly in the Six and Thirtieth.

The Doctor had told us, that an Eminent man at *Venice* ſaid to him, That he did not think the *Greeks* believed *Tranſubſtantiation*: but in oppoſition to this, the *Reflecter* tells us, that he ſaw a Letter of *Olearius*'s, which aſſerts, that they do believe it. But what is this to the Doctor? What he ſays may be very true, though *Olearius* was of another mind: Nor is *Olearius* of ſuch Authority in matters of this nature, that his Opinion muſt determine the Point: but the Reaſon is conſiderable that the Doctor's Author gave him, which was the want of Reſpect in the *Greeks* to the

37. Art. p. 86.

the Sacrament, ſince their not adoring it ſeemed a great Evidence that they could not believe *Tranſubſtantiation*. This Reaſon ſeems much more convincing than *Olearius*'s authority.

The Eight and Thirtieth Article is left entire to the Reader, to judge of the *Reflecter*'s ſtrength from it.

9. Art. 89. The Doctor, after he had mentioned that unequal match of one of the *Cornara*'s, goes on to ſpeak of the greatneſs and pride of that Family in general. But the *Reflecter*, to give us a taſte of his Sincerity, knits theſe Two together, as if the *Pride* of the *Cornara*'s was by reaſon of the *mothers birth*, which plainly belongs to another matter. Beſides that, the Doctor tells us, that *Cornara Piſcopia* was none of the great Families of that Name.

0. Art. 90. The Doctor had ſhewed the Inconveniences of the Honour of the Doge of *Venice*, which were ſuch, that *ſome of the greateſt Families declined it*; and yet the Grandeur of it was ſuch, *that the greateſt part of the beſt Families courted it*

it extreamly: Upon which the *Reflecter* accuſes him, as having contradicted himſelf: but it muſt be a degree of dullneſs or malice peculiar to him, that made him find a Contradiction between theſe Two Aſſertions, That the greateſt part courted it, though ſome declined it.

The Doctor had ſaid, That when a Duke is choſen, all his Family muſt retire out of the Senate: But the *Reflecter* lays a judicious Note on this, and ſays, This is only true, with relation to the Brothers and Children. So if the Doctor meant the word Family, in that which is its natural ſenſe, then here is no difference at all: but if Family is to be taken in the larger ſenſe, for the whole Tribe, even thus ſuppoſing that *Amelol* is to be believed againſt the Doctor, amounts to no more, but that the Doctor did not diſtinguiſh the ſenſe of the word *Family* Critically. 41. Art. p. 91.

The Reflecter, without citing his Author for it, pretends, that no Dogeſs can be Crowned, and that the Inquiſitors made a Decree againſt it. But when this 42. Art. p 93.

this is acknowledged to be true, it does not contradict that which the Doctor had ſaid, and only proves, that he did not know all the Conſtitutions of that Republick.

The Three and Fortieth Article is left to the contempt of the Reader; and in the Four and Fortieth the Reflecter runs out into a commendation of the *German* Nation, in which I know no man that will contradict him. I am ſure Dr. *B.* ſays nothing to the contrary, though all the World knows, that the general Character of the *German* Women, is, that they are good houſe-wives, and that they do not amuſe themſelves with a general Converſation, as the *French* and *Engliſh* Women do; for which the Doctor is ſo far from cenſuring them, that he commends them for it.

5. Art. 97. The Doctor had ſhewed upon what Reaſons he judged that the Secular Inquiſitors of *Venice*, was a great advantage to that Body, againſt which the Reflecter argues. But as the Doctor gave his opinion, ſo it is free for the Reflecter

to

to give his; and it is alſo free for the Reader to paſs a judgment on both. The Reflecter is reſolved to let the world ſee in ſo ſhort an Eſſay, that he is equally unhappy in all the Subjects which he undertakes.

Any Reader, unleſs he is as dull as our Reflecter, will clearly perceive the difference that the Doctor puts between the *Court of Inquiſition*, and the *Secular Inquiſitors* of *Venice*, but nothing is clear to one whoſe Talent is a compoſition made of dulneſs and malice. 46. Art. p. 103.

The Seven and Fortieth, Eight and Fortieth, and Nine and Fortieth Articles, are left to the Readers judgment.

The Doctor had ſaid, ſpeaking of *Ferrara*, that one might conclude it was extream poor, by the meaneſs of its Churches, and their want of Ornaments; and that one might take the meaſure of the Wealth of any place in *Italy* from the Churches. Upon this the Reflecter finds a Contradiction between this and the Remark that the Doctor made on the poverty of *Millan*, notwithſtanding 50. Art. p. 108.

withſtanding of the vaſt Riches that appear in the Churches: But on the one hand, according to the Doctor's Obſervations, one may conclude, where he ſees poor Churches, that the Town is poor; yet it does not follow, that where the Churches are rich, the Town muſt be rich: On the contrary, it muſt be poor, in proportion to the exceſſive Wealth that is found in the Churches.

51. Art. p. 110. The Doctor had taken notice of the meanneſs of the Libraries of *Italy*, and yet the *Reflecter* finds that he mentions Four good ones; and this he thinks a Contradiction; but it is plain, the Doctor is ſpeaking of the Libraries in the Monaſteries, and Three or Four is ſo ſmall an Exception, that in ſuch a number they deſerved not to be named: And though the Doctor mentions ſeveral *Italians* with much reſpect, as men of Learning, yet that does not contradict what he ſays in general of the decay of Learning among them, though there are ſome Exceptions to be made, and even theſe owe the Reputation in which they are, perhaps to the

the Ignorance of thoſe about them, at leaſt in a great meaſure.

The Doctor mentions the Reflection that *Magliabecchi* made on the Library-Keeper of St. *Laurence*'s at *Florence*, which puts the *Reflecter* all in fire againſt the Doctor, as baſe, diſingenuous, and ingrateful; whereas the Doctor ſays nothing of himſelf, but only repeats what another had told him. 52. Art. p. 113.

The Three and Fiftieth Article is not medled with, as a great many others are paſſed over, for a Reaſon that is not too much to the advantage of the *Reflecter*, among whom the Four and Fiftieth Article is alſo to be reckoned.

If any has a mind to ſee how well the *Reflecter* underſtands Politicks; he may be at the pains to read this Article; for I dare ſay no body will be at the pains to prove againſt him, that an Elective Prince ought not to be Abſolute. And for his Learned performance, in proving, that the Popedom ought 55. Art. p. 121.

ought not to be Hereditary, I dare ſay, that he is the firſt man who ever thought that it was a point that needed ſo much proof; for his Invention is ſo copious here, that he beſtows ſix or ſeven Arguments making out that wiſe Aphoriſm of his.

56. Art. p. 125. He quarrels with the Doctor for ſaying, That the Pope has an Inſatiable Deſire of heaping up Wealth; and thinks that the Doctor contradicts himſelf, ſince he owns, that he has not enriched his Family, and that he has ſent great Sums to ſupport the War againſt the *Turk*. But *Sixtus* the Fifth laid up a vaſt Treaſure, though he gave none of it to his Family; and why may not the preſent Pope be of the ſame Temper? and his laying out money may well conſiſt with his laying up of Wealth beſides.

57. Art. p. 127. Upon the Doctor's naming the vacant Caps, the *Reflecter* tells us what all the *Gazetts* told us long ago, how theſe are now diſpoſed of: And after ſuch a Confutation, who can ſuppoſe that the Doctor can ever ſhew his face any more?

The

The Doctor told us of a *Paſquin* that appeared upon *Molinos*'s buſineſs, upon which the *Reflecter* paſſes this Cenſure, That he has found the ſame *Paſquin* in a Book Printed One Hundred and Forty Years ago. But does that ſhew, that it is impoſſible that the ſame *Paſquin* might have appeared again upon a New Occaſion? 58. Art. p. 128.

The Doctor had, from the freſhneſs of the Painting that is in the *Catacombs* of *Naples*, concluded, that the Paint could not have been done while the place was imployed for burying. But the *Reflecter* cannot comprehend, why the Painting, which the Doctor believes may be Six Hundred Years Old, may not be much Ancienter. Yet if he knew any thing of the Remains of Antiquity, he would know, that though there are many Pieces of Painting of Six Hundred Years Old, there are none of the time of the Ancient *Romans*. But the chief Reaſon that the Doctor gives, that the Painting could not 59. Art. p. 129.

not have been done while Bodies were buried there, is, That the Steams, occaſioned by the Corruption of ſo many Bodies, muſt have diſſolved both Plaiſter and Colours: This ſeems convincing; but our *Reflecter* thought not fit to take notice of it. His Conjecture concerning the Letters which the Doctor ſaw on thoſe Walls, ſhews how happy a Critick he is, and what great Diſcoveries may be expected from him, if he would be at the pains to write upon Old Inſcriptions; For a man that will make a Sentence that plainly ends in *Greek*, begin in *Latin*, is like to afford us many new Readings.

The Sixtieth and Sixty Firſt Articles, are left to the Reader's Cenſure.

62. Art. p. 134. The Doctor's Inference from Pope *Martin*'s Confirming the Council of *Conſtance*, ſeems well grounded; For if he was not Infallible, his Succeſſors, to this day, are not; and if he was, then from that Infallibility we muſt

muſt conclude, That the Confirmation which condemns the Infallibility, is likewiſe an Infallible Deciſion: But our *Reflecter*, after a little heavy Raillery, in which he is always unhappy, thinks to turn the matter thus, Either Pope *Martin* was Fallible or Infallible; if Fallible, then the Deciſion is of no force; if Infallible, then ſo were all his Predeceſſors. But though the Pope was Fallible, the Deciſion is ſtrong againſt that See, and againſt his Succeſſors, though it does not make the Deciſion Infallible, by Vertue of any Authority that he could give it. So that this makes clearly againſt the Pretenſions of that See.

The Sixty Third Article is very material. The *Reflecter* tells us, that the perſon whom the Doctor calls the Pope's Steward, was his *Major Domo*. Now when he gives us a more proper *Engliſh* word for *Major Domo* than Steward, he may cenſure the Doctor as defective in our Tongue.

P. 136. The Sixty Fourth Article pretends to find a Contradiction between the Doctor's calling the Pope's Government ſevere, and his commending the Regularity that is now at *Rome*, as if Vice could not be puniſhed, and the Subjects be oppreſſed at the ſame time.

The Sixty Fifth Article is left to the Reader, ſo is the Sixty Sixth; for they are Strains ſo well becoming our *Reflecter*, that I confeſs I can ſay nothing to them.

P. 139. The Sixty Seventh is pretended to be a Contradiction to what the Doctor had ſaid of the Queen of *Sweden*, as having the beſt Court of Strangers in *Rome*; and yet he ſays of the Dutcheſs of *Bracciano*, that the beſt Aſſembly of Strangers that is to be found in any of the Palaces of the *Italians*, is in her Court. Now except the *Reflecter* can prove, that the Queen of *Sweden* is an *Italian*, here is no Contradiction; for it is plain, that the Doctor means, that the

the Queen of *Sweden's* Court is the beſt Aſſembly of Strangers that is in *Rome*; and that the Dutcheſs of *Bracciano's* is the beſt of all the Aſſemblies that is to be found in any of the Palaces of the *Italians* in *Rome*.

The Sixty Eighth, Sixty Ninth, and Seventieth Articles, are again left to the Reader's Cenſure; only in the Seventieth Article an Error of the Preſs, *Places* being by all appearance, inſtead of *Palaces*, ſeemed to give him ſome ſmall Colour for fixing a little Cenſure, though even without that Correction, the ſenſe will appear clear enough.

Our *Reflecter* doubts if Cannon was brought before *Morat*; by which he ſhews how well he knows the Hiſtory of Gunpowder and Cannon, ſince he does not think they were found out in the end of the Fifteenth Century. 71. Art. p. 147.

The Seventy Second Article is a worthy one, I mean, worthy of the Reflecter.

73. Art. p. 149. The Reflecter laughs at the Doctor for telling the World, That the *Lutherans* pay no sort of Religious Respect to the Images that they have in their Churches, as if this was so well known, that it was needless to tell it. But though the Doctrine of the *Lutherans*, in that point, is well known, yet it was not impertinent to inform the World, that the people followed that point of their Doctrine, since we know, that in the Fifth Century, the Worship of Images was as much disowned as it can be by the *Lutherans*; and yet we see, that in *Gregory* the Great's time, the People in many places began to worship them.

74. Art. p. 149. The Doctor describing *Spire*, tells us, That one of the Prebendaries was, according to the *German* Custom, a man of greater Quality than

than Learning; Upon which the Reflecter falls on him in great wrath, as if he had reproached the *German* Nation for want of Learning; and with an equal measure of Ignorance and Impudence, he spends several Pages in refuting this Calumny. But the Doctor left no Reproach on that Great Nation; he reflects only on the Constitution of their Chapters in all the great Sees of *Germany*, in which, Birth is the most necessary and indispensable of all other Qualifications.

The Doctor is most solidly confuted in the Seventy Fifth Article.

The Doctor had said, That the Elector *Palatine* was as Absolute as any Prince of the Empire; Upon which the Reflecter labours to prove, that other Princes are as Absolute as he is; but this does not contradict the Doctor, unless he proves, that some other Princes are more Absolute; for that is all that the Doctor 76. Art. p. 155.

ctor denies. Beſides, many Princes of the Empire are bound to govern their Countries by the Aſſembly of the States, to which the Elector *Palatine* is not ſubject.

77. Art. p. 157. The Reflecter does not believe that the Elector *Palatine* is deſigned in the Publick Prayers *their Soveraign*; ſince, beſides other ſad ſtuff, he ſays, there is no word in the *German* Language that imports that. But the *French* have a Church in *Heidelberg*, where the Doctor might well have heard the Elector prayed for, and named *Their Soveraign*, which, as I am told, is the common form there.

For the Seventy Eighth and Seventy Ninth Article, that relate to the Golden Bull, they are the only Errors that I know in all the Doctor's Letters; for it is certain, that the Original of the Golden Bull in *Latin*, is in *Francfurt*. There is alſo a Great Parchment that contains a Tranſlation of it into *Dutch*; and that is commonly ſhewed to the *Ger-*

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man Travellers. But men who are more curious, may alſo ſee the Original. So it ſeems the Doctor's Guide in *Francfurt*, knew not of any other Copy but that Great Parchment, which is in *High Dutch*: So that in this point the Dr. was not at pains enough to be rightly informed.

The Eightieth Article runs on the ſame miſtake that appeared in the Seventy Sixth, where the Dr. had not ſaid, that the Elector *Palatine* was *more Abſolute*, but only *as Abſolute as any Prince in Germany*: And ſo this is not contradicted by his ſaying, that the Elector of *Mentz* is an Abſolute Prince.

The Eighty Firſt Article is another ſtrain of the Reflecter's Malice. The Dr. found, having been in the Palaces of Four of the Electors, that there was much form, and a great deal of a-do to come within their Courts. But in contradiction to this, the Reflecter tells us of the Magnificence, and eaſie acceſs that one finds in the Courts of *Brandenburg* and *Lunenburg*: yet the Dr. notwithſtanding this, might have made his

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Remark, though perhaps he had done better to have reſtricted it to theſe Courts which he ſaw.

82. Art. p. 163. And now we are come to the laſt, which is no ſmall comfort, when one is engaged to deal with ſo much weakneſs and folly. The Reflecter quarrels with the Dr. for telling us, that the Medals found at *Bon*, were believed to be made about four or five hundred years ago; and he cannot fancy how that could be known. But in this the Dr. affirms nothing himſelf; he only tells us what he had from others; and I do not ſee why this ſhould offend the Reflecter, unleſs he was beforehand reſolved to take every thing amiſs that ſhould come from the Dr.

The Concluſion has nothing in it that is good, but that it is ſhort. The Reflecter makes an excuſe for the flatneſs of his book, which was no leſs than was needful, if he could have found a good one; but he comforts himſelf with this, That he had rather that Wit ſhould be wanting to Truth, than Truth to Wit; but I can aſſure him, both are equally want-

wanting here. And if he yeilds that there was Wit in the Doctor's book, I am ſure he has not brought any one Article againſt him, in which he has ſo much as pretended to ſhew any want of Truth. So that it muſt be confeſſed, that ſince he yeilds the Doctor Wit, Truth belongs alſo to him in as eminent a degree as it is wanting to the Reflecter.

FINIS.